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A
PLAINE EX-
POSITION OF THE
Articles of our faith, by short Que-
stions and Answers, for the vnder-
standing of the simple.

Gathered by *Arthur Dent* Minister of
the word of God: especially for the bene-
fit of his owne flock: who hauing taught his people
these points, is careful that they all may learne
them: To this end, that euery of them
of his charge, may be able to giue
a reason of their faith.



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and *H. Fetherstone.* 1609.

PLAN OF THE POSITION OF THE

Artillery of the Island of St. John's

in 1794

By J. M. D. D.

General of the Artillery

of the Island of St. John's

in 1794

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General of the Artillery

of the Island of St. John's

in 1794



Printed and Sold by J. M. D. D.

at the Office of the General

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A plaine exposition of the Ar-
ticles of our faith by short que-
stions and answers, for the
understanding of
the simple.

Q.



What doe the articles of our
faith containe in gene-
rall?

A. *Two things.*

Q. Which be they?

A. *What we haue to beleue touching
the Trinitie, and what touching the
Church.*

Q. How many articles doe concerne the
Trinitie?

A. *The first eight.*

Q. Howe many doe concerne the
Church?

A. *The foure last.*

Q. Recite the articles of the faith?

A. *I beleue in God the Father Almighty.
Cc.*

Q. Why doe you say I beleue, and not
we beleue?

A. *Because euery man must bee saued
by his owne faith, and not by another
mans. Gal. 6.5.*

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Q. May

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Q. May not one man receiue benefit by another mans faith?

A. Yes, in the things of this life, but not otherwise. Math. 8. 13. Math. 9. 2.

Q. How is this word *beleene* to be vnderstood?

A. Of a liuelie, and iustifying faith. Ioh. 12. 46.

Q. What is your reason?

A. Because a dead faith cannot truelie lay hold of those things which are to bee beleued touching the Father, the Sonne, and the holy Ghost. Iam. 1. 6.

Whath doth this word *God* imply?

A. The Lord, the Lord strong, iust, mercifull, slow to anger, and abundant in goodness, and truth, &c. as Exodus 34. 6. where the name of God is proclaimed.

Q. How many persons bee there in the God-head?

A. Three.

Q. Which be they?

A. The father, the son, and the holy ghost.

Q. Are these three persons distinct in themselues?

A. Yea, as appeareth in these words:
Goe baptise all nations in the name of the
Father

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Father, the Sonne, and the holy Ghost:
Mat. 28. and againe. Mat. 3. 16. Ioh. 14. 26.

Q. May they not be confounded, as the Father to bee the Sonne, and the Sonne the holy Ghost?

A. In no wise: for that hath bene the heresie of many.

Q. But tell me, I pray thee, is the Godhead all one, and cannot be deuided?

A. Yea truly: for the Scripture saith, There be thre which beare record in heauen, the father, the word, & the holy ghost, and these thre are one. 1. Ioh. 5. 7.

Q. Tell me further, is euery person by himselfe God?

A. Yea truly.

Q. Then it seemeth there should be three Gods.

A. Not so: but this is a mysterie which in this life we cannot attaine vnto.

Q. But may it not be somewhat shadowed vnto our senses?

A. Yes verily: for wee see that a fountaine of water, the filling vp of it, and the running out of it, although they be diuers things, yet indeed are all one.

Q. Are all the persons in Trinitie of

A 3

equall

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equall greatnes?

A. Yea.

Q. Is not the Father greater then the Sonne, nor the Sonne greater then the holy Ghost?

A. No, but they are all alike equall: as like eternall, alike essentiall: Math. 28. 19.

Q. What doth this word *Father* note?

A. The first person in Trinitie.

Q. Why is he called Father?

A. In two respects, first in respect of his sonne Christ, which is his naturall and onely begotten Sonne: secondly, in respect of vs which are his children by adoption and grace, Iohn 1, 14. Eph. 1, 2. 1, Pet. 1. 17.

Q. Why is God said to be almightie?

A. To distinguish him from the Heathen gods which haue no might. Ier. 10, 11. Psal. 115, 3. 1. Cor. 8, 5:

Q. Why else?

A. Because all things are gouerned by his prouidence Acts 17, 25, 28.

Q. Doth Gods prouidence stretch to all things in heauen, in earth and in the sea?

A. Yea, euen to the Sparrowes and haires of our head. Math. 10. 29.

Q. Doth nothing come to passe by fortune

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tune or good lucke ?

A. Nothing truely.

Q. What say you then to these speeches?
God send me good fortune : giue me good
lucke and cast me into the the sea.

A. They bee prophane, and Heathenish
speeches, denying Gods prouidence.

Q. May a Christian reape any comfort of
this, that all things come to passe by Gods
meere direction ?

A. Very much truely, for when Gods
hand is vpon vs by sickenes, pouerty, slan-
ders, or any other Crosse whatsoeuer of bo-
die or minde, it is a comfortable meditati-
on to thinke, this is not by chance or hapha-
zard, but it is God our heauenly fathers do-
ing, & therefore that we fly to him by praier,
and seeke to be reconciled vnto him by true
and vnfained repentance. 2. Sam. 16. 10.

Q. If all things come to passe by Gods
prouidence, then is his prouidence also in e-
uill actions.

A. It is so, and what of that ?

Q. If it bee so, then God is the author of
euill?

A. What followeth not, for God is the
author of the action, but not of the euill in

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the action.

Q. What reason haue you for that?

A. This: there be diuers workers euen in euill actions, as God, the Diuell, and wicked men, which he vseth as his instruments. Now the euill of the actions, is in the instruments, and not in God: for the actions of themselves as they come from God are good, because hee directeth every thing to the praise of his mercy, or his iustice: Abac. 1. 12. Exod. 9. 16. Rom. 9. 17. Acts 4. 28.

Q. Shew this yet more plainly by example.

A. The carrying of the Childezen of Israel captiue into Babylon was euill as Nabuchadnezzar did it, for hee respected nothing, but the satisfying of his malice against Gods people: but yet good as God did it, for he respected the good of his people in humbling them vnder the crosse for a time, and his owne glorie in working out their deliuerance.

Q. Let mee haue one plaine example more to prooue, that God and the Diuell worke together, in one and the same action.

A. In

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A. In the second booke of Samuel and foute and twenty chapter, it is said, that God moued Dauid to number the people: but in the first booke of Chro. chap. 21. It is said, that Satan prouoked Dauid to number them: so that here we see, God, and Satan both together in one action, but yet to diuers ends, as hath been shewed.

Q. Well, now I am satisfied in this point, let vs proceed; and tell me what is meant by this, that God made heauen and earth?

A. By heauen and earth are vnderstood all things in heauen and earth. 2. Reg. 1. 15. Act. 4. 24.

Q. By whom, and in whom hath God made heauen and earth?

A. By, and in his Sonne Christ. Ioh. 1. 1. Hebr. 1. 2. Heb. 11. 3. Col. 1. 16.

Q. God hauing created all things, doth he cease to gouerne the things which hee hath once created?

A. No, for God rested the seventh day from creating, but not from gouerning. Ioh. 5. 17.

Q. If God hath created all things, then also he made the deuils?

A. God indeed created them, but yet not diuels

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diuels but Angels of light. Col. 1. 16.

Q. How then became they diuels?

A. By their fall.

Q. How prooue yee that they fell.

A. Out of the eigh^t of Iohn, when Ch^rist saith, he abode not in the truth : therefore it followeth he was in the truth.

Q. What other places haue you to proue the fall of Angels?

A. S. Peter saith that God spared not the Angels that sinned, &c. 2. Pet. 2. 4. Iude saith, the Angels which kept not their first estate, &c. and Iob saith he found folly in his Angels : Job 4. 18.

Q. What was the cause of the fall of Angels?

A. Wee must not curiously search that, because it is not reuealed.

Q. Did God make man also?

A. Yea.

Q. Whereof did he make him?

A. Of the dust of the earth Gen. 2. 7.

Q. Was his soule made of the dust of the earth?

A. No: for of his soule, it is said, God breathed in his face the breath of life : Genesis 2. 7.

Q. It

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Q. It is said that God created man in his owne likenesse, how is that to bee vnderstood?

A. Of the gifts, and qualities of the bodie, and minde, wherein hee did resemble God.

Q. VVhich bee those qualities and gifts?

A. Righteousnesse, and true holines, perfect knowledge of God, in perfect both vnderstanding and keeping of the law which was wzitten in his heart ; Cor 3. 10. Eph. 4. 24.

Q. How was this glorious Image of God lost?

A. By the fall, and disobedience of our first parents.

Q. By what meanes did they fall?

A. The deuill in the serpent beguiled the woman, and shee intised the man, and so they sinned. Genes. 3.

Q. What followed vpon this?

A. The very fouds of Gods wzath, and all misery bzake in vpon vs all : sinne entred into the worlde, and together with sin came death, and the curse of God vpon all mankinde. Rom. 5. 12.

Q. Now

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Q. Now that you have shewed me how we were all lost, & by whom: shew me also how this losse is recouered, and by whom?

A. This losse is recouered through the infinit mercy of God, and that onely by the meanes of his Sonne Christ. Rom. 5.19. Ioh. 3.16.

Q. Where is this shewed?

A. In the six articles following.

Q. What do they generally teach?

A. How, and by what meanes Christ wrought our redemption.

Q. What doth this name Iesus signifie?

A. A Saviour.

Q. Why was he so called?

A. Because he should saue his people from their sinnes. Matth. 1.21.

Q. What doth this name Christ signifie?

A. Anointed.

Q. Whereunto was he annointed?

A. To the three great offices, of King, Priest, and Prophet. Esa. 61. 1. 2. Luk. 4. 18.

Q. Were these three kind of persons woont to be annointed in old time?

A. Yea, as it appeareth in the Scripture. 1. Sam. 10. 1. 1. Reg. 1. 39. Exod. 30. 30. Leuit. 8. 12. 1. Reg. 19. 16.

Q. With

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Q. With what ointment were they anointed?

A. With materiall, and common ointment.

Q. What did ointment signifie?

A. The graces and gifts of Gods spirit. Ioh. 12. 27.

Q. Why were Kings, Priests, and Prophets annointed, rather than any other sort of men?

A. Because the weightinesse of their calling, did most of all require it.

Q. Was Christ annointed with materiall oyle?

A. No but with the oyle of gladnesse, that is, the graces and gifts of Gods spirit aboue his fellowes. Psal. 45. 7. Ioh. 3. 34.

Q. Why is Christ called a King?

A. Because he ruleth and gouerneth his Church, as King and head thereof. Ier. 23. 5. Exech. 34. Hosea 3. 5.

Q. How doth he gouerne his Church?

A. Outwardly by the scepter of his word and the eternall gouernment therein set downe, and inwardly by his spirit. Esay 11. 4. Psal. 2. 9. Rom. 12. 7. 1. Tim. 5. 17. Luk. 17. 21. Rom. 14. 17.

Q. VVas

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Q. Was his kingdome earthly?

A. No, but altogether spirituall, for hee saith, my kingdome is not of this world. Ioh. 18. 36.

Q. To what end is hee King?

A. To deliuer vs from all our spirituall enemies, and to gouerne vs in true righteousness. Psal. 72. 2. Hebr. 1. 8.

Q. What profit haue we by his being of a King?

A. Very much, for thereby we are made kings in him, we are enriched with spirituall graces, and made free citizens with the Saints, and of the household of God. Apoc. 1. 6. Ephes. 4. 8. Ephes. 2. 19.

Q. Was he also a Priest?

A. Yea.

Q. After what order?

A. After the order of Melchisedech. Heb. 7. 17.

Q. What was that?

A. Such as wherein nothing was carnall, as in the Priest-hood of Levi: but all things heauenly, and spirituall. Heb. 7. 16.

Q. What manner of sacrifice did hee offer?

A. Not the blood of Bulles and Goates,
but

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but his owne blood. Heb. 9. 12.

Q. How did hee offer himselfe and his owne blood?

A. Through the eternall spirit, that is, his God-head; for otherwise hee could not haue obtained eternall redemption for vs. Hebr. 9. 4.

Q. Can none offer his bodie and blood, but himselfe?

A. None truly: for the Scripture useth these phrases very much, He offered himselfe, He gaue himselfe. Heb. 1. 3. 1. Tim. 2. 6. Heb. 9. 26.

Q. Is his sacrifice once offered, sufficient for all, yesterday, to day, and for euer?

A. Yea vndoubtedly, for the Scriptures haue this word once, very often: and again, With one sacrifice hath he consecrated for euer them that are sanctified. Heb. 2. 6. Heb. 7. 27. Hebr. 10. 4.

Q. May it not be repeated?

A. In no wise, for that is blasphemie: it accuseth Christ his death of imperfection; it incrocheth vpon his right; it spoyleth him of his office. Heb. 9. 26. Hebr. 10. 18.

Q. What

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Q. What is the reason heereof?

A. Because it is omnisufficient, and as the holy Ghost saith, after hee had offered once sacrifice for sinnes, hee sitteth for ever at the right hand of God. Heb. 10. 12. Heb. 7. 25.

Q. What else?

A. Because the Priesthood of Christ is eternall: and as all the Leviticall Priests and Priesthood, and shadow with service of the Tabernacle, did aime and point at him: so al that is ended in him, together with all other Priests and Priesthood. Hebr. 7. 24. Heb. 8. 5. Heb 9. 8. 9. Heb. 7. 18. 12.

Q. To what end did this great Priest offer vp this great Sacrifice?

A. To purge our consciences from dead workes, to serue the living God. Hebr. 6. 14.

Q. What profit haue wee by this Priesthood and sacrifice of Christ?

A. Exceeding great: for thereby we are reconciled vnto God, haue free accessse to the throne of grace, and are made Priests in him. Rom. 5. 10. Rom. 5. 1. Pet. 2. 5.

Q. Let vs proceede, was hee also a Prophet?

A. Yea,

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A. Yea, even that great Prophet which Moses forespake of: Deuteronomie 18. 15.

Act. 3. 22.

Q. Why is he said to be a Prophet?

A. Because he hath fully declared unto us the will of his Father. Iohn. 1. 18. Ioh. 15. 15.

Q. Wherein did the office of the Prophets consist in old time?

A. In foure things especially.

Q. Which be they?

A. First, in expounding the law. Hos. 6. 6. Micha. 6. 8.

Secondly, in preaching the conuenant of grace. Iere. 31. 31. Nahum. 1. 15.

Thirdly, in denouncing Gods wrath against the rebellious people. Malac. 4. 1. Zeph. 3. 4.

Fourthly, in foretelling things to come. Esai 7. 8. Zach. 14. 4. 20.

Q. Hath Christ answered to all these?

A. Yea.

Q. Shew where?

A. He hath expounded the law most sincerely. Math. 5. 28.

He hath preached the conuenant of grace. Math. 11. 28.

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Hee hath threated the iudgements against the wicked. Math. 23. 33.

Hee hath foretold of things to come. Math. 24. 2. 29.

Q. Let vs goe forward : why is Christ said to be a Lord?

A. Because he hath dominion ouer men and Angels. Ephes. 1. 21. Phil. 2. 9.

Q. Doe you belecue that Christ was conceived by the holy Ghost?

A. Yea most constantly.

Q. What prooffe haue you for it?

A. The first of Luke, where it is written, that the holy Ghost should come vpon the Virgin Marie, and the power of the most high should overshadow her, and so shee should conceive and beare a child.

Q. Was it of necessitie that hee should be conceived by the holy Ghost?

A. Yea, for if he had bene conceived after the common course of nature, then hee should haue bene conceived and borne in sinne, because the seed of man was wholly defiled in Adam. Psal. 51. 5. Iohn 3. 6.

Q. And what then?

A. Then hee could not haue saved vs being himselfe sinfull, for hee should haue needed

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needed a Saviour for himselfe. Heb. 7. 26.

Q. What other reason haue you to shew that Christ must needs bee without sinne?

A. Because otherwise the most glorious Godhead could not bee coupled with sinfull flesh to make one person. Col. 1. 19. Col. 2. 9.

Q. Was this perfect holinesse of Christ shadowed in the Law?

A. Yea by the Paschall lambe, which therefore must be without blemish, by the Pascheouer-Bread, which might not bee soyled with any leauen, and by all the sacrifices, which must bee of cleane and sound beasts. Exod. 12. 5. 15. Leuit. 4. 28. Mal. 1. 8.

Q. What good haue we by this?

A. Whereby we are assured, that our Mediatour is perfectly able to saue all those which come vnto him. And againe, that the same spirit which sanctified the conception of the Virgin, is able also to sanctifie our mortall bodies. Heb. 7. 25.

Q. Tell me further; doe you beleeue that Christ was borne of the Virgin Marie?

A. I doe.

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Q What

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Q. What reason is there that hee should be borne of a Virgin?

A. This, that the Scriptures did so fozetell. Esa. 7. 14.

Q. Are you perswaded that he tooke very flesh of the Virgin?

A. Yea, for the Scripture saith he was made flesh, and that his body was of flesh. Ioh. 1. 14. Col. 1. 22.

Q. Some haue held that his body was of the aire: others that it was an imaginarie bodie, and some againe that he tooke no flesh of the Virgin, but passed through her as water through a conduit pipe.

A. True, but the holy Ghost saith, hee was made of the seede of David, and he was made of a woman. Rom. 1. 3. Gal. 4. 4.

Q. Then you are perswaded that hee had the very powers of an humane bodie, the actions, and the senses.

A. I am so.

Q. And are you likewise perswaded that he had the infirmities of the same, as wearinesse, hunger, thirst, &c.

A. Yea also, for the Scripture saith it. Ioh. 4. 9. Math. 4. 2. Ioh. 19. 28.

Q. Doe you also belecue that hee had a very

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very humane soule, with the powers thereof, as will, reason, affections?

A. I doe beleue.

Q. And are you perswaded that hee had the infirmities of an humane soule?

A. Yea, for it is written, He increased in wisdom: and againe, Not my will, but thy will be done. Luk. 2. 52. Math. 26. 39.

Q. Well, I see that you are strongly perswaded of the manhood of Christ, are you not likewise also perswaded of his Godhead?

A. Yea altogether as much, for the word was God. Ioh. 1. 1.

Q. Was he then both God and man?

A. He was both. Zach. 13. 7.

Q. Was he then two Christs, or two persons?

A. No, but the two natures of God and man were knit together in one person Christ. Esa. 7. 14.

Q. Shew this more plainly.

A. Euen as the soule and bodie of man, although they be of diuers natures, yet make but one person: so the nature of God, & of a man, although they be diuers, make but one Christ.

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Q. Was then the Godhead turned into the manhood, or the manhood into the Godhead?

A. Neither, but both did retain their severall properties without any confusion.

Q. Whether was he our Mediatour as he was man, or as he was God?

A. Neither as he was man alone, nor as he was God alone, but as hee was Christ, that is, both God and man. 1. Timothie 2. 5.

Q. Was it then necessarie that he should be both God and man?

A. Yea altogether.

Q. Why was it necessarie that hee should be God?

A. Because otherwise he had not beene able to save vs. Heb. 7. 25. 26.

Q. Why was it necessarie that he should be man?

A. Because it was the will of God, that that which was lost in the nature of man, should be recovered in the nature of man. Gen. 3. 15. Heb. 2. 16.

Q. What other reason haue you?

A. Because otherwise we could haue no access to the Father. Iohn 14. 6.

Q. Well,

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Q. Well, let vs goe on : what was *Pontius Pilate*?

A. An heathen Judge, the Gouernour of Iudea.

Q. Why is there mention made of him?

A. To shew that the Jewes were not subject to a foraine power, according to old Iacobs prophesie. Gen. 49. 10.

Q. Did *Pilate* giue sentence of condemnation against Christ?

A. Yea, as it appeareth, Luk. 23. 24.

Q. But he seemed often to cleare him, and to pronounce him innocent, as when hee washed his hands before the multitude, saying; I am innocent of the blood of this iust man, looke you to it. Math. 27. 24.

A. True, but therein he plaid the hypocrite. But in very deede, it was the prouidence of the Father, to auouch the innocencie of his sonne, that hee should iustifie him which did condemne him.

Q. Was the sentence of *Pilate* ratified by God?

A. Yea, and the outward condemnation of Christ before Pontius Pilate, was a patterne of his condemnation before his Father with all our sinnes upon him. Act 4. 28.

B 4.

Q. What

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Q. What did Christ suffer vnder *Pontius Pilate*?

A. The curse of God, the wrath of his Father, all torments due vnto our sinnes. 1. Pet. 2. 24. Gal. 3. 13. Esa. 53. 5.

Q. If he suffered all torments due vnto our sinnes, then hee suffered eternall condemnation.

A. What of that?

Q. Why was he not then finally condemned for euer?

A. Because he was God: and therefore could not be overcome of death, nor the diuell. Heb. 2. 14. 1. Cor. 15. 55.

Q. Why was Christ content thus to bee condemned before *Pontius Pilate* as an open malefactor?

A. That he might cleere vs before his iudgment seat of his father. 2. Cor. 5. 2. Esa. 53. 8.

Q. Did our Lord Iesus suffer willingly that which he suffered?

A. Yea: for he saith, I lay downe my life of my selfe, that I might take it againe. Ioh. 10. 17.

Q. What doth the word *crucifie* signifie?

A. A nailing to the crosse, because Christ was fastened with nailes through the hands

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hands and feete to crosse a peece of wood.

Q. Was that a more shamefull kinde of death then any other?

A. Yea, amongst the Iewes it was counted most odious and reprobachfull. Deut. 21. 23. Phil. 2. 8.

Q. What do you belecue touching this that he was dead?

A. I doe beleue that hee was wracked and tormented vnto death, and vntill the gall of his heart burst, and hee gaue vp the Ghost. Ioh. 19. 30.

Q. What did follow Christs giuing vp the Ghost?

A. Very fearefull things; for the baile of the temple rent, the earth did quake, the stones did cleaue, the graue did open, the bodies of saints did arise and appeare to many. Math 27. 51.

Q. And what more?

A. The Centurion and others were constrained to confesse him to bee a iust man and the Sonne of God. Luke 23. 47. Math. 27. 54.

Q. Doe you beleue that Christ was laid in a graue and buried?

A. Yea: for the scripture saith, hee was
laid

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laid in a new Sepulchre, wherein neuer was man laid befoze. Ioh. 19. 41.

Q. By whom was he buried?

A. By two worthy persons, Nicodemus & Ioseph of Arimathea. Ioh. 19. 38. 39.

Q. VVhy was he buried?

A. For the greater certaintie of the matter: for otherwise they might haue said after his resurrection, that his body was neuer laid in the graue.

Q. VVhat is the meaning of this, that he descended into hell?

A. That hee suffered, not onely in his body, but also in his soule all punishments due to our soules. Eia. 53. 10. 11. Mar. 14.

• 33. 34.

Q. VVhere did he suffer these torments?

A. Upon the Crosse: for the Scripture saith, all was dispatched and done vpon the Crosse. Col. 2. 14. 15. Col. 1. 20.

Q. VVhen did he suffer these horrors of death and condemnation?

A. Befoze his death in the Garden Gethsemane. Math. 26. 36.

Q. VVhat signes were there of his suffering, condemnation, and the very hellish torments of his soule?

A. His

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A. His strong cries and teares vnto his father, his sweating as it were drops of blood, his praying that if it were possible the cup might passe. Heb 5. 7. Luke 22. 44. Math. 26. 36.

Q. VWas it not for feare of bodily death that our Lord Iesus did thus crie out?

A. No, for it were against all reason to thinke that the Sonne of God could bee so shaken with any feare of naturall death.

Q. VWhat was it then?

A. Surely (as hath beene said befoze) it was the intollerable wrath of his father, and the vnspeakeable tormentes of condemnation due to our sinnes, which caused him, which had all fulnes and perfection of faith, to crie out as a man condemned and forsaken.

Q. You said euen now that hee suffered all vpon the Crosse, did hee then suffer nothing after his death?

A. Nothing truely.

Q. How proue you that?

A. Because he said befoze hee gaue vp the Ghost, that all was finished; meaning the worke of our redemption, and to what
end

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end then should he suffer any more. Iohn 19.30.

Q. Did not his soule goe downe to the place of the damned?

A. No, for his soule went to Paradise, but Paradise is not the place of the damned, therefore his soule came not there. Luk. 23.43.

Q. Yea but this word of *descending*, doth seeme to import that he went downe somewhat after his death.

A. The word of *descending* doth not imply any mutation of place in bodie, or soule, but of state and condition. Ioh. 3.13.

Q. It may be further objected, that this word *hell*, doth note the place of the damned; therefore Christs soule was in hell.

A. The word *hell* doth not alwaies in the scripture note the place of the damned, but sometimes the graue, and sometimes extremitie of afflictions. Gen. 42.37. Psal. 6.5. Psal. 86.13. Ioh. 2.2.

Q. Well, but S. Peter saith, that Christ in his spirit, went and preached to the spirits that are in prison, therefore Christs soule was in hell among the damned. 1. Pet. 3.19.

A. Saint Peter in that place doth not
meane

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meane by the word spirit, his humane soule
but his God-head.

Q. What reason can you alleage for that?

A. This Chzist went and preached in
the same spirit, wherein he was raised vp
from the dead: but he was not raised vp frō
the dead by the power of his humane soule,
but by the power of his Godhead, therefore
he went and preached, not in his humane
soule, but in the power of his God-head.

Q. How prooue you that hee went and
preached to the spirits in prison, in the same
spirit wherein he was raised vp?

A. The very text saith that he was put
to death as concerning the flesh, but was
quickned or raised vp in the spirit, by the
which spirit hee went and preached, &c.
1 Peter 3. 19.

Q. I pray you then tell me, what is the
meaning of S Peter in that place?

A. Saint Peters meaning is this, that
Chzist by his power of his God-head, and
diuine spirit of Noah, and not in his owne
humane flesh, did preach to the old world,
who would neither heare nor obey the
warning of Noah, and therefore are now
in hell fire because of their disobedience.

Q. You

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Q. You say well: but I haue not yet done. For it is written in the 16. Psalmc, *Thou wilt not leaue my soule in hell, &c.* Therefore Christs soule was in hell.

A. The holy Ghost himselfe by the mouth of his Apostles Peter and Paul doth expound that place as a prophetic of the resurrection of Christ. Acts 2. 31. Acts 13. 37.

Q. How then must the words bee interpreted?

A. Thus, thou wilt not leaue my soule, that is, my dead body in hell, that is, in the graue for so it should be translated.

Q. Where do you read in the Scriptures that the word *soule* is put for a dead bodie?

A. In the second of Leviticus, and very often in the scriptures, it is put for the body and the whole person. Ios. 10. 30. 2. Pe. 3. 23.

Q. Some hold that Christ went downe after his death to *Limbus Patrum* (that is as they say, the brim of hell) to fetch our fathers from thence, and I pray you what say you to that?

A. I say they erre, not knowing the Scriptures.

Q. Why?

A. For there is no such place, neither were

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were our forefathers euer in any such place,
and therefore how could Christ fetch them
out, where they neuer were?

Q. How prooue you that our forefathers
were neuer in any such place?

A. Because they were saued by the pro-
mised seed, as we are. Ioh. 8. 56. Heb. 9. 15.

Q. How could they bee saued by Christ,
before he suffered?

A. Because the sauing power of his death
was from the beginning. Heb. 13. 8. 1. Pet.
1. 20. Apoc. 13. 8.

Q. Now tell me one thing further, whe-
ther did Christ suffer these foresaid torments
in his Godhead, or in his manhood?

A. In his manhood: for his Godhead
could not suffer, but did as it were hid it self
in the time of his suffering. Phil. 2. 7.

Q. How then was hee our mediator ac-
cording to both natures?

A. Yes very well notwithstanding, for
he was God, not to suffer, but to overcome
by suffering: which was a part of his medi-
ation.

Q. What profit haue wee by the death
and sufferings of Christ?

A. Exceeding much.

Q. Shew

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Q. Shew wherein.

A. First, thereby our sinnes are forgiven. 1. Ioh. 1. 7.

Secondly, he hath set all at peace in heaven and earth. Col. 1. 20.

Thirdly, he hath taken away the sting of death. 1. Cor. 15. 55.

Lastly, he maketh sinne die in our mortal bodies. Rom. 6. 4.

Q. Now that you have shewed me the sufferings of Christ: and the profit we have by them: tell me further what became of him after he was dead and buried?

A. He rose againe the third day.

Q. Are you perswaded that hee did rise againe?

A. Yea, according to the scriptures.

Q. What scripture have you for that?

A. The 15. chapter of the first epistle to the Cor. where it is written, that Christ rose againe according to the scriptures.

Q. Was hee scene after his resurrection?

A. Yea.

Q. Of whom?

A. Of Cephas, of Iames, of Paul, of Marie, of the two disciples, of the twelve, of all the Apostles: of more then five hundred

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bred brethren at once. 1. Cor. 15. 5. Ioh. 20.
18. Luke 24. 34.

Q. How could hee possibly rise againe,
seeing the Sepulchre was watched, and the
stone sealed? Mat. 27. 6.

A. Because he was God. Rom. 1. 5.

Q. What learne you out of this?

A. That neither death, hell, the graue,
nor corruption, could seaze vpon him.

Q. VVhat more?

A. That he hath fully satisfied for all our
sinnes: for if there had bene but one sinne
vnpaid for, it would haue held him downe
still in the graue. 1. Cor. 15. 17.

Q. VVhat profit haue wee by the resur-
rection of Christ?

A. First, therby we are iustified. Ro. 4. 25.

Secondly, we are assured that our bodies
shall rise againe. Rom. 8. 11.

Thirdly, thereby wee are raised vp to
newnesse of life. Rom 6. 4.

Q. VVhat followed his resurrection?

A. His ascension into Heauen.

Q. Did he ascend into Heauen immedi-
ately after his resurrection?

A. No, he staid forty daies vpon the
earth. Acts 1, 3.

C

Q. VVhat

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Q. VVhat did he those fortie daies?

A. Hee presented himselfe aliuē to his disciples, he had conference with them, hee instructed them, hee armed and prepared them against the time of triall. Acts 1. 2. 3.

Q. How was he taken vp?

A. In a cloud after a visible manner, in his humane body, his Disciples looking stedfastly after him. Acts 1, 9, 10.

Q. VVas it necessarie that our Lord Iesus should thus ascend into heauen?

A. It was very meete and necessary, that after all his sorowes and sufferings, he should possesse his chaire of state.

Q. Had it not beene better that hee had carried still with vs vpon the earth?

A. No: for that would destroy our faith, our spirituall loue, and all our hope. 2. Cor. 5. 16. Heb. 11. 1. 2. Cor. 5, 7. 1. Pet. 1, 8.

Q. Is Christ so ascended, that he is no more with vs vpon the earth?

A. No: for although he be absent from vs, as touching his bodily presence: yet is hee with vs in the power of his spirit. Mat. 28. 20.

Q. what profit haue we by the ascension of Christ?

A. First,

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A. First, thereby hee hath set open the gates of heauen, & made an open entrance to all that will come in. Eph. 2. 13. He. 10. 10.

Secondly, hee maketh continuall intercession for vs. Heb. 7. 25.

Thirdly, hee being ascended, will draw all vs his members vnto him. Ioh. 12. 32.

Fourthly, because our head is aboue the water: therefore although we may be founded, yet can we not be stifled. 2. Cor. 4. 8. 9. 2. Cor. 6. 9.

Q. What is meant by this, *sitting at the right hand of his Father*?

A. That hee is exalted farre aboue the Angels and all creatures whatsoeuer. Eph. 1. 20. Phil. 2. 9. Marke 16, 18.

Q. Hath God a right hand of flesh and blood like a man?

A. No: for God is like no creature. Esa. 40, 18. Acts 17, 29.

Q. How then?

A. It is a borrowed speech taken from Kings, who are accustomed to set them on their right hand whom they will highly advance. 1. Reg. 2, 19. Psal. 45. 9.

Q. But the Scripture speaketh of Gods head, eies, nose, mouth, hands, and feete:

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as he were a man?

A. That is for the weaknes of our vnderstanding, and not because hee hath any such members indeed.

Q. Shew this more fully?

A. Wee cannot vnderstand heavenly things in their proper nature and being, but as they are made plaine vnto vs by earthly similitudes.

Q. VVhat may wee learne out of this so high exaltation of our Lord Iesus?

A. That as he is able to vanquish al his enemies, so also he is able to help his friends.

Q. How long shall Christ sit at the right hand of his father?

A. Vntill the consummation of al things. Acts 3, 21.

Q. VVill he then come againe in the end of the world?

A. Yea, and that in visible sort, as hee ascended. Acts 1. 11. 2. Thell. 1. 7.

Q. VVill he come poorely and basely as in his first comming?

A. No, but after a most glorious, wonderfull and dreadfull manner.

Q. How is that?

A. In the clouds of heauen with a shout,
with

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with the voice of the Archangel, with the sound of the last trumpet : in flaming fire, with ten thousand thousands of Angels.

1. Thes. 4. 16. 2. Thes. 7. 10.

Q. VWhen shall hee come ?

A. Of that day and houre knoweth no man, but the Scripture saith it is at hand.

Mat. 24. 36. Heb. 10. 37. Apoc. 22. 20.

Q. VVil he giue no warning of his coming?

A. He will come very sodainly as a thiefe in the night, & as the trauaile of a woman.

2. Pet. 3. 10. 1. Thes. 5. 3. Luke 21. 25.

Q. VWhat will he do when he commeth ?

A. He will iudge both the quick & dead.

Q. What is meant by the quick & the dead?

A. All that euer haue been, are & shal be to the end of y^e world, as wel those y^e are dead & rotten in the earth, as those which shal be found alieue at his coming. Apoc. 20. 12.

Q. Shall not the rich, mightie, and great potentates of the earth bee dispens'd with, and exempted from his iudgement ?

A. No, but all must make their personal appearance. 2 Cor 5. 10.

Q. How shall wee be iudged ?

A. By the word of God: the books of our consciences shal be opened, and euery man

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shall receiue according to his works. Iohn 12.48. Dan. 7. 10. Apoc. 22. 12. 2. Cor. 5. 10.

Q. Will not learning, wit, pollicy, speech, friendship, flattery, riches, strength, beauty, gold nor siluer helpe in that day?

A. All these will auaille nothing: for hee will iudge the world with righteousnesse, and the people with equitie. Psal. 96. 13.

Q. What learne wee our of this, that Christ shall be our Iudge?

A. First, wee learne to our comfort, that hee shall be our iudge which is our mediator.

Secondly that in the meane time wee liue an holy and godly life, in feare and trembling, as those which looke for that great day of appearing. 2. Peter. 3. 11. Tit. 2. 13.

Q. Now that you haue shewed me your faith in the Sonne: it remaineth that you tell me also, what you beleue concerning the holy Ghost?

A. I beleue the holy Ghost to bee God, coequall, coeternall, and coessentiall with the Father and the Sonne.

Q. Where doe you find in the scriptures that the holy Ghost is God?

A. In

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A. In the first of the Acts hee is called God: and many other places doe ascribe vnto him those things which belong vnto none but God. 1. Cor. 2. 10. 1. Cor. 12. 11. Act. 13. 2. Math. 12. 31.

Q. Why is the holy Ghost distinguished from the Father and the Sonne, by this adiunct holy, and why is he thus called?

A. Not in respect of himselfe, whose God-head is no more holy then the father and the sonne: but in respect of his operation and work, which he worketh in vs.

Q. Which be the speciall works of the holy Ghost in the hearts of the elect, whereby hee maketh them holy?

A. He worketh in them all holie and heauenly affections. Ephes. 4. 18.

Hee sealeth the benefits of Christs death to their soules. Ephes. 4. 30.

Hee openeth their hearts to beleue the Gospell. Act. 16. 14.

Hee certifieth them of their election. Rom. 8. 16.

He leadeth them vnto all truth. Ioh. 16. 13.

He teacheth them to pray. Rom. 8. 16.

A. Let vs now come to the second part of the Creede which concerneth the

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Church : and first tell me what is it which ye call the Church ?

A. The whole company of those which God hath appointed vnto saluation.

Q. What doth this word *Catholike* signifie ?

A. *Uniuersall*, or that which goeth through the whole.

Q. Why is the Church so called ?

A. Because it containeth all the godly that euer were, are, or shal be, of what place, language, or condition soeuer.

Q. Is the Church alwaies visible ?

A. No : The Church is sometimes hid, as the Moone vnder a cloud, as it was in the daies of Elias. 1. Reg. 19. 13. Apoc. 12. 6.

Q. Doth it not follow then that there is no Church at all ?

A. No more, then if a man should conclude there is no Moone in the heauens, because sometimes there it none seene.

Q. Wherefore doe you call it the holie Church ?

A. Because all the members thereof are holy.

Q. Can none of the wicked, and vnholie be of the Church ?

A. No : for he that hath not the spirit of Christ

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Christ is none of his. Rom. 8. 9.

Q. Many perswade themselves to bee of the Church, who notwithstanding mocke at holinesse.

A. Such do plainly shew that they beleeue not the holy, but the unholy Church.

Q. Shall none be saued but those which be of the Church?

A. No verely: for as the Vine-branch cannot liue except it abide in the Vine: no more can we, except we abide in Christ, and be of his Church. Iohn 15. 4.

Q. What other reason haue you to prooue this by?

A. Because none haue any interest in the benefits of Christs death, but onely the Church. Ephe. 5. 25.

Q. Are all that are in the Church, of the Church?

A. No: for there be many hypocrites in the Church, which bee not of the Church. Matth. 10. 36. Acts 20. 30.

Q. Let vs proceed; what is meant by the *Communion of Saints*?

A. The holy fellowship of the faithfull.

Q. What doth this word *Communion* signifie?

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signific?

A. A knitting together in one.

Q. How are the faithfull knit together in one?

A. In two respects.

Q. Which be they?

A. First, in respect of Christ their head: Secondly, in respect one of another. Rom. 12.5. Ephes. 4.16.

Q. Doe you belecue that the faithfull are so linked together, that they are of one minde, of one heart, and of one soule?

A. Yea, for so saith the Scriptures. Act. 4.32. Ephes. 5.6.

Q. What is the reason hereof?

A. Because they are all ledd with one spirit, they are all children of one Father, servants to one maister, souldiers vnder one captaine. &c. Ephes. 4.4.5.6.

Q. It is much objected by prophane men, that there is no loue now a daies, there was neuer so litle loue as now.

A. Amongst prophane Atheistes and worldlings, there was neuer any true loue, no, euer will be; but amongst the people of God there hath alwaies been true loue, and euer will be. Apoc. 14.2.

Q. Is

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Q. Is there any loue betwixt the wicked and the godly?

A. No: for the one is an abomination to the other, and what fellowship hath light with darknesse? Prouerbes 29.27. 2. Cor. 6. 14. Gen. 25. 22. Gal. 4. 29.

Q. Doe the godly hate the wicked as they are hated of them?

A. No: for the godly hate not the persons of the wicked, but their sinnes; but the wicked hate them with a deadly hatred. Act. 7. 16. Prouer. 29. 10. 2. Chro. 18. 7.

Q. Doe the godly loue one another whom they haue neuer seene?

A. Yea, and therefore it is put within the compasse of things which are to bee beleueued.

Q. Wherein doth this holy fellowship of the faithfull consist?

A. In this that they haue all things common. Act. 2. 44.

Q. How vnderstand you that? haue none any propertie in their owne?

A. Yes, but amongst them, things are common in vse, though not in possession. Acts. 4. 32. Acts 5. 4.

Q. Expresse your meaning more plaine-
lie

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ly in this point ?

A. My meaning is that the faithfull hold themselves bound before God to imploy whatsoeuer gifts of body or minde the Lord hath indued them withall, to the mutuall benefit and comfort one of another.

Q. Is this a certaine token that we are of God, when wee loue his Children, and are neerely knit vnto them in our hearts ?

A. It is an infallible proue that we are of God, when our hearts are knit vnto this holy communion of Saints. 1. Iohn 3.14.

Q. Is it not also true in the contrary, that they are not of God which hate his people and their holy societie ?

A. Yes verely, for it is the spirit of satan that enuieeth the spirit of God in his elect.

Q. VVhat is meant by Saints ?

A. Al the faithful both in heauen & earth.

Q. Be there any Saints in the earth ?

A. Yea, for Dauid saith, all my delight is in the Saints that are one the earth. Psal. 16. 2.

Q. VVhat say you to our mock-saints, which scornefully say, these men bee Saints, they bee all of the spirit, they know their seate in heauen ?

A. 3

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A. I say they be scoffing Ishmaelites.

Q. Why, must we live like Saints in this world?

A. Yea, or else wee must burne like devils in hell fire after this world.

Q. But we cannot live as Christ did?

A. True: but yet wee must endeavour to be holy as he is holy. Matth. 5. 48. 1. P. r. 1. 15.

Q. Let vs come to the next Article: doe you beleue the forgiveness of finnes?

A. Yea undoubtedly.

Q. By whom haue we forgiveness of our finnes?

A. Onely by Christ.

Q. Is there no other name in heaven nor earth, whereby we may purchase remission of finnes?

A. None at all. Acts 4. 12.

Q. Are wee not able to satisfie for our sinne?

A. No: none is able. Luke 17. 10.

Q. But is not satisfying flat contrary to our faith, in the free forgiveness of our finnes?

A. Yes altogether.

Q. Shall all men haue forgiveness of their finnes by Christ?

A. No:

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A. No : but those onely which are of the Church, and therefore this article is ioyned to the former.

Q. May a Christian be fully perswaded of the forgiuenes of his sinnes in this life?

A. Yea, or else he doth not beleue: for faith carrieth home a perswasion into the soule. Col. 2. 2.

Q. Then belike a Christian may be assured of his saluation in this life?

A. What else? he that knoweth not in this life that he shall be saued, shall neuer be saued after this life. 1. John 3. 2.

Q. Nay, but we must thinke well: and hope well in Gods mercie: but wee cannot be assured till we be in Heauen.

A. I say againe, that faith is no thinkeing, nor vaine hoping; but a full perswasion. Heb. 11. 1.

Q. Shew this more plainely.

A. There is nothing letteth vs from saluation but our sinnes: now then if wee beleue that our sinnes are forgiuen, what is there that should hinder vs, why we should not be perswaded?

Q. What doe you beleue concerning the resurrection of the body?

A. That

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A. That as verely as Christ our head is risen from death, so shall our bodies gloriously rise againe in the end of the world. Rom. 8, 11.

Q. How is it possible that the bodies of such as died many hundred yeeres agoe, and are consumed to nothing, should euer rise againe?

A. There is nothing impossible with God: it is as easie for him to raise the dead bodies out of the dust, as it was to create all things of nothing.

Q. Shall these same bodies of ours arise againe?

A. Yea, the same in substance, but changed in qualities, for this corruptible must put on incorruption. 1. Cor. 15, 52. Phil. 2, 21.

Q. Doe yee then belecue that euerie one shall stand vp with the same bones and flesh which he liued in heere, or shall God giue new bodies?

A. It shall be the very same flesh, and the same bones, otherwise how should wee be said to rise againe? Job 19. 27.

Q. VVhat is the reason heereof?

A. Because it doth not stand with Gods
iustice

An exposition of the

lustice to make new bodies : which neuer had done good, or euill, either to reward them, or to punish them.

Q. VVhat doe you conclude then ?

A. That the very same flesh which hath sinned, shall be cast into hell : and the same flesh which hath glorified God in this life, shall be glorified of him for euer.

Q. VVhat shall then follow after this resurrection ?

A. Our bodies and soules beeing most gloriously ioyned againe together, we shall raigne for euer with our Christ in the vnspeakeable ioyes of Heauen.

Q. VVhat learne we out of this ?

A. First, to long after it as our home.

Secondly, to study to please God in the meane while.

Thirdly, with patience and courage to goe through-scith, with all afflictions and troubles, which are incident to the profession of the Gospel; knowing in our selues that there is an infinite recompence of reward laid vp for vs in heauen.

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